CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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FOR THE CHRISTIAN MESSENGER.

A SHORT SERMON.

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." John xvii, 1.

Truth is simple; that is, plain, and palpable to the senses; like the sun in his meridian splendor. Error is ambiguous, equivocal, and mysterious. It matters not whether the subject for consideration be theology, or appertaining to any other science; or the productions of any art known among men; or any event which has happened since man has had a being; or the existence of any thing within the compass of human knowledge; the rational mind, reasoning from rational premises, must conclude, that *cause* and *effect* are the links in the great chain which bind the universe together, and constitute the Providence of the Supreme ruler of all worlds. A *cause* cannot exist without producing an *effect*; for the simple, but conclusive reason that every thing that exists is either *a priori*, or *posteriori* to something; and in the chain of events must either be a cause, or an effect. Consequently, as effects cannot exist, without antecedent causes, (and effects do exist, and could not exist without being caused,) a cause cannot exist without producing, in a regular order, a corresponding effect. And, farther, the rational mind, reasoning from rational premises, must conclude, that the immutable principles of justice, equity, wisdom, and goodness, which characterize the government of a perfect Being, will produce by the exercise of those attributes, a uniformity throughout His government in the various influences and operations which shall affect the weal or wo of His creatures.

The above propositions appear so evident to my mind, that I conceive it would be superfluous to add any thing farther for proof or illustration. The reader is requested to keep them in his mind's eye, while reading the following:

Jesus, the Son, the sent, the Messiah, the anointed Christ of God the Father, and the Mediator between God and man, spake as never man spake because he spoke *truth*, pure, unmixed, unadulterated by any association with error or superstition. When he had completed his ministry to men, in this world, he "lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."

Reader, let us receive the truth in the love of it. Let preconceived opinions be arraigned before the bar of Christ's gospel; and be retained, or rejected, accordingly as they shall stand the test of the wisdom that is from above. Recollect, that *cause* and *effect* are the links in the great chain which bind the universe together, and constitute the Providence of the Supreme ruler.

Christ has addressed his Father and God, and offered his petition in the solemn hour of the completion of his ministry—in the eventful period of his preparation to endure from the hands of ungrateful men, a cruel crucifixion—and said, "Father, the hour is come; glorify thy Son"—glorify thy Son! To what end? The Son of God asks his Father to operate as a *cause*. What *effect* is to be produced? What does Christ ask, as a result, in answer to his petition, that God would operate as the cause, and the Son be the patient, or recipient? Ans. That he, Christ, the Son and petitioner, might also glorify his Father, and his God. Reader, there is a conclusion, and an inevitable, and I will add, an exclusive one from these premises. It was necessary, as it was indispensably necessary, that God the Father should first, *a priori*, glorify Christ Jesus the Son, to enable Christ Jesus the Son, subsequently, *posteriori*, to glorify his God and Father.

But this view of the subject aims a death blow to the doctrine of the trinity. So be it—I cannot help it. Let truth kill and destroy error as fast as possible. It is the doctrine of Christ. It is pregnant with consolation to man. It is that word which giveth life.

Let Paul deliver his testimony in this cause; the cause of truth, and of his Divine Master. Paul, what sayest thou? "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth, and they who are sanctified, *are* all of one: for which cause, he is not ashamed to call them brethren." Reader, understandest thou, what thou readest? "For the suffering of death, crowned with glory and honor"—what can this glory and honor consist of? Ans. "That he by the grace of God *should taste death for* EVERY MAN." Is this glory and honor? What! Do you question the truth of Paul's conclusion? Is this, glory and honor, do you ask?—What is *glory?* Is it the ephemeral triumph, which exalts the hero, and sinks the man? What is honor among men? Is it the voice of popular favor, which crowns with laurel the head of him who slaughters his brethren in countless multitudes? Who makes thousands of happy mothers disconsolate widows; who fills the land with weeping orphans and fatherless children; and burdens the winds of heaven with the sighs of the miserable, and the groans of the wretched? Call you this glory and honor? It is the glory and honor of a destroyer. Such glory and honor well becomes the man who is regardless of others, and who, being the slave of ambition, has for a sole object his own aggrandizement. What a contrast is here exhibited! The glory and honor of men, and the glory and honor of Jesus Christ. All creation cannot furnish a parallel.

I have a reason, reader, to give you, in the case of Jesus. A reason why Christ should be crowned with glory and honor, for *tasting death for every man*. I am indebted to Paul for this reason. "For it became him, [God the Father] for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation [Jesus Christ] perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one; for which cause he [Jesus Christ] is not ashamed to call them brethren." In this world, a man is crowned with glory and honor when he murders his *brethren*, (whom he is ashamed to call brethren,) by thousands. Jesus, the meek and lowly, the perfect man Jesus, was crowned with glory and honor, when he, by the grace, or favor, of God his Father, "*tasted death for every man!*" How appropriate, how full of meaning, how rich in signification, is the declaration of God the Father, by his prophet! (Isa. lv. 8, 9.) "For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Higher—yes. How much higher, or exalted, are the ways and thoughts of God, above the ways and thoughts of men? The Scriptures have characterized men justly, in the declaration, that "Destruction and misery *are* in their ways, and the way of peace have they not known." How full of truth, how abundant in signification are these words of the sacred record! Look at the history of the world. Let the record of our own times speak. Ask our *honorable* men, whose sense of *glory* carries them beyond all law—the *Duelist*, whose *honor* murders his brother, and destroys himself; ask these, what is glory and honor? History, facts, the moan of the widow—the cry of the orphan—the tears of the fatherless, answer, *Destruction and misery!* O, what a world is this! How full of wretchedness! How crammed, and stuffed with perversions, with absurdities, with folly, with sin, with destruction and misery!

What is *glory?* Hear, O heavens, and give ear O earth! GLORY IS GOODNESS. Ye winds wend your way to every nation, kindred, tongue and people, and bear on your wings this sublime, this heavenly truth to every son and daughter of Adam. *Glory is goodness!! Goodness is glory!!* What is goodness? Ans. Mercy, grace, or favor, long-suffering, truth, forgiveness of iniquity, transgression and sin. What is goodness among men? I do not know. The term has become obsolete; unless man's *glory* be his goodness; and then it is murder—misery—the conflagration of towns—the sacking and pillage of cities—the sweeping whole nations with the besom of destruction!!! This must be the goodness of this world, or history is a liar.

O, what a world is this! What premises, like Demons, haunt men's imagination, and teem with conclusions which make angels weep. "But we see Jesus." Reader, leave, for a moment, the disgusting picture of man's glory, and man's honor, and man's goodness, and look at Jesus, and contemplate his glory, and honor, and goodness. The Spirit of the God of Love was poured out upon him without measure. What is the reason assigned by Paul, that Christ should *taste death for every man?* Ans. It is this, that "both he that sanctifieth, and they who are sanctified, *are all of one; for which cause he is not ashamed to call them brethren.*" Look at the cause of this wonderful love on the part of Christ. Christ, and every man, for whom he tasted death, every man the members of his body, "*are all of one.*" For this *cause* he is not ashamed, however unworthy they may be, to *call them brethren*. This is the *effect*. God's ways are equal. Jesus Christ, his Son, is consistent. Here is heavenly harmony. Look at the contrast, the discordant materials of earthly wisdom and goodness. "God hath made *of one blood* all nations of men." (Acts xvii, 26.) All are of one; yet poor, blind, foolish, sinful man, elated by some dream of ambition—exalted by some ridiculous whim or idea of pre-eminence above his fellow worms, disdains to call them *brethren*, and strives to gain exaltation, fame and excellence, by scattering fire brands, arrows and death! "Lord, what is man, that thou shouldest visit him."

The history of human aggression makes the soul sick—the heart withers when the record of human excellence passes in review, and discloses crimes and misery, which clothe the face of creation in sackcloth, and mars the beauty of the gifts of Heaven. O, what a world, where *error* reigns triumphant, and truth is made to skulk in corners, and in the by-places of the earth!

The Bow is hung out in the Heavens. Truth has a home. Goodness exists, and shall triumph; and this world, this charnel house of human pretensions, shall be purged; and its kingdoms become the kingdoms of our God and of his Christ. Reader, remember the chain of God's Providence. A *cause* exists. A Mighty Cause, and the effect shall come in that day when the consummation of God's plan of creation, providence and redemption, shall be accomplished, and God be all in all.

Look at the context of our text. "For it *became him*, for whom *are* all things, and by whom *are* all things, in bringing many [yes, *many*, not a few] sons unto glory, to make the captain of their salvation perfect through suffering." Mark well this phraseology. "For it *became him*." The character of God required this. It was consistent and proper—it was compatible and right; consequently just, and merciful, and good in God. A Mighty Cause existed to produce this effect. God has spoken by the mouth of his prophet, and informed us of the cause of this wonderful condescension and goodness. (Isa. xlviii, 9—11.) "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, *even* for mine own sake, will I do *it*: for how should *my name* be polluted? and I will not give my glory unto another."

Let the truth triumph. God, for his name's sake, for his own sake, will *refine* polluted men, but not with *silver*. Ye sticklers for foreign missions, hear this. *Silver* is not needed to effect the salvation of God. God says, "I have chosen thee in the *furnace of affliction*." *Silver* is out of the question. God has made the Captain of man's salvation *perfect through suffering*. Jesus Christ is the head of every man. All men are the members of his body. For the suffering of death, he was crowned with glory and honor, to that degree, that he tasted death for every man. He "gave himself a ransom for all, to be testified in due time." How many err greatly, not understanding the Scriptures, nor the power of God! For in the resurrection, mankind are "equal unto the angels; and are the children of God, being the children of the resurrection."

God will save men his own way. He will "redeem Zion with judgment, and her converts with righteousness." Jesus Christ, the head of every man, has passed the barrier of time. He burst asunder the bars of death, and triumphed o'er the grave. This is the only pathway to life and immortality beyond the tomb. Jesus, our forerunner, has gone before us. When he passed, he gilded the path with a radiance which shall continue, and light the way, till the last son and daughter of Adam shall have gained the celestial heights of heaven.

Reader, we have seen *cause* and *effect*, the links in the great chain of God's Providence. Mountains of adamant may crumble into dust—the pillars of creation may tremble—the hills may vanish like the mists of the morning—but the chain of events forged in the decrees of Heaven before time was born, or created existences had any being, cannot be broken. God will save mankind in his own way. He will purge the Universe of Error; and the rays of the Sun of Righteousness shall gild the remotest borders of His creation. A glorious consummation. A theme of delight for angels. A subject for Seraphims, and the meditation of the host of heaven. And when congregated worlds shall approach the Great Father of all spirits, they will chant this song in the realms of eternity.

Alas! for man, what pretensions are urged even by those who call themselves the children of God, and the heirs of heaven. The meek and lowly Jesus was not ashamed to call those brethren for whom he tasted death. How many pretenders to Christianity in our day, are not only *ashamed* to acknowledge their sinful neighbors as brethren, but carry hatred in their hearts towards them, and aver that they do not desire to go to that heaven which shall contain their sinful brethren. How these pretended christians deceive themselves! To such I would say, in the language of the Scriptures, "If any man have not the spirit of Christ, he is none of his." The word has gone forth to all, "As many as are led by the Spirit of God, they are the sons of God.

Conclusion. Can it be possible, that there are those who name the name of Christ, who are incensed, and opposed to God's salvation! What spirit are they of? Have not these men the honor and glory of this world? We have seen that the honor and glory of God and Christ, is compatible with the forgivness of all sinners, and the *salvation* of the whole world. We have also seen, that the honor and glory of this world is opposed to God and Christ, and delights in destruction and misery. Beware, therefore, lest ye be found fighting against God. For God will prevail, "and all that are incensed against him shall be ashamed." H. F.

FROM THE HERALD OF FREEDOM.

EDUCATION SOCIETIES.

A few years ago, Mr. Lyman Beecher, a Presbyterian minister, wrote a pamphlet: one object of which was to convince the good people of the United States that there was a great deficiency of "educated" clergymen in the country. According to his calculation, something like fifteen or twenty hundred "orthodox" preachers were wanted for *immediate* employment in various parts of the "vineyard," or the cause of *religion* would suffer decay!

If my recollection serves me, it was about at this epoch in the history of modern orthodoxy, that regular organized "Education Societies," sprung up in all parts of the country; the object of which should be to enable "pious indigent young men" to obtain college educations, on condition that they should engage in the "ministry" as soon as their education was completed. In accordance with the design of these Societies, a vast many young men have been taken from the plough and the workshop, where their labors were useful to themselves and to the community, and thrust into college as the beginning of that process which was to transform them from the simple and unsophisticated country youth, to the proud and aspiring "orthodox" divine. I will not stop here to inquire whether in making these selections for college favors, a proper regard has always been had as to the *talents* or *capacity* of the young men for their expected stations; nor whether it would be uncharitable to suppose that many of the leaders in these enterprizes had their own individual interest more at heart than the cause of true religion, as my present design is to illustrate some of the practical effects resulting from the "Education Society" system, to enable my readers to judge in some measure, as to its expediency, together with some of its bearings upon the real interests of the country at large.

If the whole of this great community would resolve itself into one permanent education society, for the purpose of diffusing the blessings of knowledge throughout the *whole mass* of the American population, every heart and every voice ought willingly to lend their aid in its support. If such a work could only be commenced, and carried on by those means which are within the reach of the people—provided they could only be made sensible that they enjoy the means—human thought could hardly calculate the great and important advantages which would inevitably result to this nation from the effects of a system of universal education. But when education societies are set in motion to give knowledge to only a *few individuals*, and these individuals confined entirely to the candidates for the *clerical order*, instead of being an advantage to the community at large, the reverse may be considered as the legitimate consequence, and their existence should be watched with a jealous and vigilant eye. What, let me ask, has been the reason that clerical power has been enabled to trample upon the dearest interests of the people in other countries, and elevate itself above all other influences, so that none dare question its authority nor resist its mandates? I answer, *the superior education of the Clergy*. "Knowledge is power;" and the priests are never slow to find out what concerns *their interests*, nor backward in resorting to the most effectual means to accomplish it; hence their great and untiring efforts to gain a controlling share of education and knowledge, as well as the most effectual method of *applying* the power thus placed in their hands to their own aggrandizement. This being the true state of the case, the people should pause and consider, before they open their purses so freely at the call of these education societies. The clergy taken as a body have already by far too many advantages of a literary nature over the common citizens, and it is owing chiefly to this circumstance alone that so many are made the dupes of their crafty sophistry, and yield a servile obeisance to their fallacious doctrines and opinions. Let the great body of the people share with the clergy in the great advantages which must ever result from a liberal education, and the power and influence of the latter would begin to decline in a moment. Priestcraft never did carry much of a sway over the minds of men thoroughly educated, and it probably never can. *Ignorance* is the soil on which it can thrive with the most luxuriance, and there indeed it does thrive, until it acquires a strength and permanence too powerful to be resisted;—so if any are anxious to know how long the clergy are to control the minds and consciences of the people, the answer may safely be given, that it will be *just so long as the mass of the community is kept in ignorance*. If the time ever arrives that the common citizen shall enjoy nearly as many advantages in the way of education, as his clerical neighbor, that period will show us that priestly power has passed its meridian of splendor, to decline henceforward before the searching light of reason and knowledge. The clergy are aware of all these things; hence result their untiring efforts to secure to themselves a monopoly of human learning, so that the common people may be ever induced to pay a blind reverence to their persons, and at the same time yield a tame and submissive assent to every doctrine which they may choose to inculcate.

The page of history is full of warning on this subject. More evil has resulted to the nations from clerical power than perhaps from any other source that can be named. If it were not for priestcraft and superstition combined, to aid the cause of despotism in Europe, that great continent would soon enjoy the inestimable blessings of freedom. The thrones of kings would totter to their base, were it not for the arts and manœuvres of the priests to hold them up. Priestcraft has ever been the handmaid of kingly power, and its influence is almost invariably arrayed against the rights and liberties of the people. And when we are fully aware that human nature is the same in this country as it is in Europe,

it must be obvious to every observer that we are not entirely beyond the reach of those evils of clerical ambition, which have so long desolated the fairest portions of this globe. Let the clergy gain an influence over the minds of a majority of this nation, as they have over a very great portion of its inhabitants, and who can calculate the danger that would threaten our free institutions. The stopping of the Sunday mails would be among the *least* of the evils which our country would suffer. If we wish to see the legitimate consequences of priestcraft, let us look to England, Spain and Italy. Let us remember what France was before her revolution, and what she may be again if the most vigilant watchfulness is not kept up by the people. In short, on what side soever we turn our eyes, we behold millions of our fellow beings subjected to the most degrading servitude; and if we inquire for the cause of these dreadful evils, we shall find that kingly power, sustained by superstition and *priestcraft*, lie at the foundation of all these calamities.

In view of such great evils resulting from clerical power and aggrandizement, let us be cautious how we increase the power of the clergy by giving them greater advantages of education than the common people possess. Education is of the greatest importance to the people of this country, for on this foundation must rest the perpetuity of our free and happy institutions; but let the streams of knowledge flow as widely as possible, so that all may share in its benefits, and not be turned off into artificial channels for the benefit of the clergy merely. The young *reverends* will increase fast enough without the aid of "Education Societies," so long as the people allow them such fat livings as they enjoy at present. And if our farmers and mechanics have money to spare for the great cause of education, let it be appropriated to aid their *own children* in attaining a good share of knowledge, which with industry, is so essential to their happiness, and not put it into the hands of the clergy to swell the influence of a body of men already much too powerful for the good of the country. Let the people learn wisdom from the experience of those nations that have gone before us, and not forever remain the victims of their own follies and prejudice. Let them learn to think and decide for themselves in all matters of importance, and not believe every foolish and absurd doctrine extant, because their parents believed it before them, or because it is asserted on the authoriy of the Parson. Let them be true to themselves, and their rights and liberties will be safe.

FROM THE TOLLAND ADVOCATE.

The New-York Observer, in giving an account of a revival of religion at Charlottesville, Va. uses the following language:

"Monticello, the celebrated seat of *Thomas Jefferson, the Infidel*, has recently been purchased, and is undergoing some repairs. Its present occupant, together with his wife, has within a few weeks, professed religion, and it is now a house of prayer."

The cause of true religion at the present day, suffers infinitely more from the enthusiasm of its pretended supporters, than from the efforts of its secret and avowed enemies. That passage of the sacred scriptures which says, "let your moderation be known unto all men," is now superseded by the most strenuous exertions, carried far beyond the bounds of decency and decorum. Hence it is, that all who cannot feel, and think, and act, in unison with the modern reformers of the present age, are declared to be infidels, and pronounced the victims of eternal perdition. Such proceedings on the part of those who pretend to be the chosen servants of God, are productive of more injury to the cause of Christ, than the most labored appeal of the sceptic, or the most strenuous exertions of the unbeliever.

We copy the above paragraph from the Observer, that the public may be made more fully acquainted with the conduct of a considerable portion of those men who set themselves up as examples of piety and meekness, for the benefit of the public at large; and we would ask of this enlightened community, if such an inroad upon the sanctity of the grave, and such a libel upon the immortal author of the Declaration of Independence, can be sanctioned by their approbation, or even allowed by their silence. Is it not enough that the living are anathematized?—shall the darkness and silence of the tomb be invaded? shall the *memory of Jefferson* be branded with *infidelity?*—Forbid it justice!! Where is the patriotism of America, where is the gratitude of this Republic, if such things are to be tolerated—if the grave affords no protection, and a life of virtuous patriotism secures no reward but unbounded calumny? If such be the employment of the press, we blush for its degradation—and we pity the cause of religion, *if such* are the accredited and acknowledged means of its support.

The man who can read of the services of *Thomas Jefferson* without dropping a tear to his memory, has lost his sensibility—and he who is base enough to move, with the reeking stilletto of moral murder, the shroud that rests upon the lifeless corpse of the sage of Monticello, must be a second Cain, upon whose brow the mark of the beast is set, in indelible infamy.

FROM THE UNIVERSALIST EXPOSITOR.

THE NATURE AND DESIGN OF PUNISHMENT.

"Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not rather be in subjection unto the Father of spirits, and live? For, they verily for a few days chastened us, after their own pleasure; but he for our profit, that we might be partakers of his holiness." Heb. xii, 9, 10.

We are never in greater danger of adopting erroneous ideas, than when we lose sight of the paternal character of God. He is our Father; and justly commands us to regard him as such. We are required to acknowledge him as the Creator of all things; to pray to him as "our Father which art in heaven;" and to carry the idea into all reflections upon our duty, prospects, and destiny, that "he hath created of one blood all the nations of men, for to dwell upon all the face of the earth."

It is especially necessary that we should bear the fact that he is "the Father of the spirits of all flesh" upon our minds, whenever we attempt to reason upon the nature and extent of the punishment which the Scriptures assure us will be inflicted upon the disobedient and ungodly. For, unless we do so, we shall be liable to fall into errors and extravagances, alike dishonorary to the God we worship, and destructive to our own happiness.

In the passage before us, this endearing characteristic of the great "I am," is fully recognized and acknowledged—and that, too, in direct reference to the subject of punishment. And the idea is carried, that in reasoning upon matters of this sort, we may lawfully—and of course safely—bring to our aid such illustrations as can be drawn from the conduct of our earthly parents, in their corrections of our faults.

I am aware of the fact that some have objected to this method of reasoning, from the supposition that family government is often imperfect; but it may be here remarked, once for all, that we shall reason safely enough, in this way, if we are careful always to draw inferences favorable to the justice and benevolence of God, wherever the parallel between his character and that of the good earthly parent stops. In other words, when we reach that point in the argument, where we find ourselves compelled to pause, and confess, that "his ways are not like our ways, nor his thoughts like our thoughts"—if, I say, we are then careful to admit that the disparity consists in his being infinitely more wise, just, and merciful, than the best of his creatures, we shall be in no danger of coming to wrong conclusions.

Now, many have labored under serious disadvantages, in their reflections upon the nature and design of punishment, in consequence of having attached a wrong idea to the word itself. Whenever they read any thing about punishment, the notion is immediately conveyed to their minds, that it is something dreadful beyond description—something which should be deprecated, as the worst calamity that can befal us. This comes of having lost sight of the design or *object* of it.

If we reflect upon it abstractly, it must be confessed that there is nothing desirable in it. For, as we are told in the context of the passage which stands at the head of this article, "no chastening for the present seemeth to be joyous;" it is, from the very nature of it, if we lose sight of the good it is designed to produce, an object of dislike. But the moment we come to understand the end, to which wisdom and benevolence adapt this punishment—or, in other words, when we are brought to see that the thing, which, abstractly, is so grievous, is the mean, and that there is a desirable end, or result, beyond it, much of its terror is at once taken away; and we are brought to acquiesce in it—not for the sake of the punishment itself, but for the sake of the benefit that will result from the infliction of it.

A better name for the subject of these remarks, is that which is given to it in the text—viz. *correction*. The word, in itself considered, is no better than the other; but the idea which we have associated with it, comes nearer to what the Scriptures inform us is the punishment which the righteous judge inflicts upon his disobedient children. And the common definition of this term will help us to understand this much controverted subject.

It may be observed, in the first place, that all punishment, in order to be just, must be disciplinary, or corrective.

In laying down this proposition we make no exception—we say that *all* punishment, in order to be just, must be of this description. Anything that falls short of this, is at best but a mere mockery of punishment; any thing that goes a step beyond it, is cruelty. Let us see how this will bear investigation.

"We have had fathers of our flesh which corrected us, and we gave them reverence." Did we give them reverence on account of supposing that they chastised us merely for the sake of seeing us in pain? or merely for the sake of gratifying a malignant disposition and temper? or without any particular design?—No—if we reverenced them at all, it was not for any of these reasons. Why did we reverence them? Simply for this reason—we were made sensible of the fact that their design was to bring us to a sense of duty, and to the enjoyment of happiness.

A well regulated family is the best model for a community of social beings. A nation, or a state, ought to be a family on a large scale. The laws of such a community, as all will admit, ought to be such as are best calculated to promote the welfare, prosperity and happiness, of the whole; and, as the whole is made up of parts, the laws ought to be adapted to the end of promoting the welfare and interests of each individual. And if this is true of the law, it seems to follow that its penalty should be of the same character. Indeed, all penalties should be calculated to reclaim.

Those who believe and advocate the doctrine of endless punishment, are in the habit of referring to the penalties inflicted by human tribunals for capital offences, to prove that it will be just in God to punish the wicked eternally; but this is taking for granted what ought first to be substantiated by the most conclusive proof. They ought, in the first place, to show, by something less variable than human laws, and the customs of civilized nations, that capital punishments are just. And even then—admitting that such punishments are just, it would remain to be seen whether it is not true, that the only ground on which they can be justified, is the incompetency of finite wisdom to devise a plan which shall render punishment effectual.

The fact is, parents have never been invested with the right of inflicting capital punishment upon their own children. And if human governments ought to be of a paternal character, we can conceive of no principle that will invest them with authority which does not appertain to the parent. It is a settled maxim that an individual cannot confer upon another a right, or prerogative, which he does not himself possess. Neither does he acquire any new prerogative by associating with others. If then, human governments ought to be truly parental; and if, in order to be so, they ought not to transcend the rules which are given us for the direction of parental authority; and if parents have not the right to inflict any other punishment than that which is truly *corrective*, where shall we find any thing to justify the state or the nation in inflicting either vindictive or capital punishments?

I am not ignorant of the fact that a common method of justifying those punishments, which enlightened reason considers barbarous, is, to appeal to the Old Testament, and by so doing, make it out that God has authorized them. As well might we appeal to the Old Testament to justify circumcision, polygamy, or murder in the first degree. A sufficient reply to all arguments raised on that ground is simply this: the Old Testament is to be received as authority no farther than it corresponds with the genius and spirit of the New; and of this correspondency we are to judge by an exercise of our own reason. There are as many things described in the Old Testament, to be carefully avoided, as there are to be imitated.

It is supposed, by some, that the apostle, in asking, "shall we not much rather be in subjection to the Father of spirits, and live?" alluded to the stubborn and rebellious son—Deut. xxi, 18—21. The barbarous law is thus expressed: "If a man have a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them; then shall his father and mother lay hold on him, and bring him to the elders of the city; and they shall say, This our son is stubborn and rebellious; he will not obey our voice;—and all the men of his city shall stone him with stones that he die."

Now, all we have to do with this passage, is, to observe, that the right to inflict death upon the rebellious child, was not in the hands of the parents; and then, this law may be compared with the spirit of the gospel. And if this is done, we shall have no difficulty in detecting its injustice and cruelty.

But it is enough for my present purpose, to show, that, whatever may be the effect, parental chastisements ought to be *designed* to correct the disobedient child. And, that this should be their object, is sufficiently obvious from the consideration, that the parent has no authority to inflict any other punishment, than that which is designed to reclaim; and from the fact, that it would be an act of cruelty to inflict any other, even if he had legal authority to do it.

If this be the true state of the case as regards *human* authority, we shall have no difficulty in coming to a safe conclusion as to the nature, design, and effect of the punishment which our heavenly Father will inflict upon the disobedient, if we will but keep in view another fact, which will now be submitted—viz.

That punishment, in order to have it corrective, or disciplinary, must not only be designed to reform, but must actually be so apportioned, and so adapted to the condition of the guilty, as that it shall effectually reclaim them.

To illustrate this proposition, it may here be observed, that any correction of those who are providentially placed under our care, should be, as far as practicable, adapted to that end, and that alone. And that this may be done, great care should be taken that the correction be of the right kind; that there is enough of it; and not any more than enough.

Earthly parents who correct—or to use a more proper word, *chastise* their children a little, and then let them go, without having brought them to a sense of duty, are just as cruel as they would be were they unreasonably severe; since that little would be productive of no good consequences. If they chastise them more than enough—that is, if they continue the punishment after the child has relented, then they are also cruel; and if they do not inflict the right kind of chastisement, then are they chargeable with a want of wisdom.

And further—It should be understood that what comes under the denomination of chastisement, is designed *only* to reclaim. Its only proper office is to *reclaim* the wicked—to bring them back to a sense of the favors which have been bestowed upon them. After they have been thus brought back, something more must be done, to make them practically virtuous. It is one thing to hate and avoid vice; it is another to love and practise virtue. And hence, should it be found that God, in his infinite wisdom, will punish sinners as much as they deserve, it need not surprise us to be told, that grace will still be indispensable to our salvation; for that alone can so enlist our affections on the side of holiness, as to render us fit for the kingdom of heaven. And should it turn out at last that he chastises us for our profit—for the sole purpose of making us partakers of his holiness, still we may bear it upon our minds, that punishment alone, can never prepare us for heaven—that there is still a necessity that grace should reign, through righteousness, unto eternal life, by Jesus Christ our Lord.

If, now, we may be allowed to consider the punishment which God inflicts, or has threatened, as being truly parental, it will be distinguished from what it has been supposed to be, by the following characteristics, viz.

1. It will be *designed* to reclaim offenders. We may rest assured that no other object can ever induce the Father of our spirits to chastise us. He will always punish with *an intention* of making the punished partakers of his holiness; he will always punish them for their profit.

This, as will be perceived, corresponds exactly with the proper exercise of paternal authority; and also with the views generally entertained of the object by all just human governments. And this will serve to do away those unfavorable impressions which some have received, relative to the supposed vindictiveness of divine punishment. It appears, when we take this view of the subject, like the offspring of pure parental love; and though the rod may sometimes fall heavily upon the sinner, a sense of the goodness of Him who holds it, and of the kindness of His intentions, will render his greatest suffering supportable.

2. Another characteristic of the only punishment that God has ever threatened, or ever can justly inflict upon his disobedient children, is, that it will, in his own due time, be *efficacious*—not as some may imagine that we affirm—that it *will complete the work of our salvation*, for that, as before observed, is the work of grace—but it will have the desired effect, in weaning the sinful soul from its love of sin, by making it sensible of the unprofitableness of its degrading pursuits.

This is evident, from the consideration that God is infinitely wise and powerful. Whatever he intends to do, he knows how to do, and is able to do. Hence, if we allow that his object in punishing us, is to reclaim, we are constrained to follow it out, and admit that he will so adapt his corrections to the desired end, as to secure the object which he has in view.

And this brings us to the conclusion, that all divine correction must necessarily have an end; since it would be manifestly impossible to reconcile the idea of *endless punishment*, with that of *correction for the benefit of the one punished*. In fact, there can be no such thing as *endless* correction. And the only argument that we can conceive of in favor of such a doctrine, must be predicated on the supposition that God *cannot* render chastisement effectual. For to say that he *will* not, is to rob him of his glory at once, and make him appear infinitely cruel—worse by far than any earthly parent in his creation.

Let us be careful that our conclusions are in accordance with the spirit of the text, "We have had fathers of our flesh, which corrected us"—they did not punish us to gratify a malignant disposition; nor to promote their own glory, for such glory would have been disgrace—they "corrected us, and we gave them reverence"—we reverenced them because they corrected us from pure and good motives. Then comes the important question—"shall we not much rather be in subjection to the Father of spirits, and live?" Why? Because our fathers verily for a few days chastened us after their own pleasure; but he for our profit—how so? That we might be partakers of his holiness—that is, that we may be brought to feel his benevolence, and thus be saved from sin with an everlasting salvation.

This view of the subject enables us to discover the hand of mercy in all temporary afflictions. If we regard them as evils, we are constrained to confess that they are but for a moment:—but a far more rational conviction is, that they are so many blessings in disguise.

Have we done wrong? The love, as well as the justice of God, stands pledged to correct us—to *correct* us, we say; not to punish us eternally. Let not the sinner pray, therefore, for deliverance from correction—he needs it—he cannot do without it—God would not deal mercifully with him, were he to let him go on in sin, without inflicting the penalty of his law, on those actions which he has wisely and benevolently prohibited. His goodness and justice are so united that neither can be exercised without the other.

In bringing this article to a close, it may be observed, that we cannot sufficiently deplore the prevalence of that doctrine which inclines the soul to gloomy foreboding, and gives occasion to desire to escape from the wrath of God, or what has been denominated by some, the *just* punishment of our sins. How much better—how much happier would mankind be, if they could constantly realize, that our all is safe in the hands of God; and that he will never correct us any more than will be for our advantage.

And how much more salutary would be the influence of a sentiment, that teaches us that it is neither possible, nor desirable, to escape the just correction of our faults, than of that which encourages us to hope for some mysterious deliverance from the penalty of God's law. May all understand that the only way to escape punishment, is to avoid deserving it. L. S. E.

CHRISTIAN MESSENGER.

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USE OF PREACHING.

We also believe and therefore speak.
2 Cor. iv, 13.

"If Universalism be true, what is the use of preaching?" This question is every day asked by those who conceive that the only object of preaching, and consequently of faith and good works, is to save men from endless misery. To such it seems to contain a kind of subtil, yet powerful argument, against the doctrine of Universal grace. It is strange, indeed, that a *truth* need not and should not be preached, merely because it is a *truth*. We acknowledge that if Universalism was *false*, there would appear little propriety and little use in promulgating it. The utility of preaching it, is predicated wholly on its being true. We shall take the liberty, however, of denying the premises on which this fallacious argument against our faith is founded. We deny that mankind was ever "liable to the pains of hell forever," and of course disbelieve that the object of preaching is to save them from a fate to which they were never exposed.

Universalism teaches as its distinguishing doctrine the final holiness and happiness of all men. *Preaching*, in its ordinary acceptation, signifies the proclamation or inculcation of the truths of the gospel. Our question will now assume a new and plainer dress, thus: "If all men are eventually to be made holy and happy, what is the use of promulgating and enforcing the doctrines and duties of the gospel?" No man in his proper senses would ever ask the question in this phraseology, for the unanswerable argument the other form is supposed to contain has entirely escaped from this.

It is seldom thought by those who ask this question, that it is equally applicable to much of the preaching in the Bible. God said to Abraham, "In thee and thy seed shall all nations be blessed." Now our eagle-eyed interrogators might ask, "if it was true that all nations should be blessed in Christ, what was the use of preaching? why announce the fact, for all nations would certainly be blessed whether they were foretold of it or not?" Christ, in perfect accordance with the above declaration of God, taught saying, "And I, if I be lifted up from the earth, will draw all men unto me." Why again declare this, if it be a fact? Was it not as certain, before he told us of it, as afterwards? But this is solemn trifling with the word of God. Is there no use, even if hell and its torments are but the creations of a diseased imagination, is there no use in knowing 'the only true God,' and Jesus Christ whom he has sent'—is there no use in being told and believing that we have a 'Father in heaven,' and that, through his boundless grace, we have a home, and 'inheritance' there? Is there no use in being taught repentance from the goodness of God, and in learning from his grace, which brings salvation to all men, that denying ungodliness and every worldly lust, we should live soberly, righteously, and godly in this present world? If not, if HELL is all we have to dread, and to escape it all we have to hope, there is, we confess, whether Universalism be true or false, little use in preaching.

We will just ask in turn our interrogators the same question. And we would inquire of the Calvinist, if Calvinism be true, what is the use of preaching? The *elect* can never be lost, and the *non-elect* can never be saved. Preaching can, therefore, have no effect on the final destiny of a single soul. It may excite unreal hopes or disquieting fears, and render this life miserable to those whose next shall be a hell. Common humanity, we should think, would restrain the Calvinist from his labors. If preaching can do no good, let it henceforth be neglected. We hear the Arminian's assent to these remarks. Brother, we have a word for you. Did God *foreknow* who and how many should go down to hell? Is it possible for a single soul, which God foreknew would suffer endless misery, to avoid it? If so, then what God foreknew is *false*—in other words, he did *not* foreknow it. And how much better is this than denying the Scriptures which affirm that "known unto God are all his works from the beginning of the world?" And how much better is it than foreordination and decrees? If Arminianism then be true, what is the use of preaching? We shall be told, no doubt, that if God foreordained or foreknew that some should be saved, he also established the means to effect it. So say we. And surely, if means are necessary to save a few are they not equally necessary for the salvation of all? S.

CONVERSION IN THE MINISTRY.

A correspondent some two or three weeks since, in a sketch of the religious affairs of Southold, L. I. mentioned the name of the Rev. Thomas Miller, who is now preaching the doctrine of God's universal love to the friends in that place. Having had a personal interview with that brother the week past, we take pleasure in again speaking of him, and we do it the more readily, because, although his conversion is of near two years' standing, we are not aware that the Universalist public has ever been apprized of the fact.

Mr. Miller was for thirteen years a preacher in the Baptist connexion. He had observed that he contradicted himself, when treating on some subjects in accordance with the common opinions, and that the same contradictions were manifest in the public labors of others, his brethren. With the spirit of a christian, who loves his Bible better than his creed, and truth better than popularity, he commenced a careful study of the Holy Scriptures, which eventually led him to renounce the dogma of endless misery, and embrace "the faith once delivered to the saints." He was of course excommunicated in due form from the Baptist church, and has since his conversion been laboring with the friends of our cause in Southold, much to their satisfaction and advancement. He has hitherto been unknown to Universalists out of the immediate vicinity of his residence. We could wish, (certainly without any improper feelings towards our respected friends in Southold,) that, for his sake and the general interest of our cause, he might be removed to some more extensive field of usefulness, in which his labors might meet with a more suitable reward than his present situation can afford. He discovers an intimate acquaintance with the Scriptures, possesses an easy and tolerably correct delivery, and has a facility of illustration, at once interesting and instructive. His moral character is irreproachable, a circumstance of the highest importance to an unpopular denomination, and without which indeed no worldly popularity should be available. S.

SCRIPTURE EXPLANATION.

I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and fire: whose fan is in his hand, and he shall thoroughly purge his floor and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Matt. iii, 11, 12.

A subscriber, G. R. asks us to give an explanation of the above and two or three other passages, among which is the parable of the wheat and tares, or rather the exposition of it given by our Lord, recorded Matt. xiii, 37, 42, inclusive. We always take pleasure in offering our views of texts of Scripture, and especially of such as are generally supposed to militate against the doctrine of Universal Salvation—a doctrine which we most religiously believe equally necessary for human happiness and the vindication of the Divine character—whenever by so doing we can gratify even a small portion of our readers, or aid a single honest inquirer for gospel truth.

The language quoted above, it may readily be seen, was uttered by John Baptist in relation to Jesus Christ. The baptism of John was of "water unto repentance;" but that of Christ, the 'mightier' than John, was of the Holy Ghost and fire." After the ascension of our Lord, and during the apostolic age, or more properly until the final establishment of the gospel kingdom in the utter subversion of the Jewish state and religion, the disciples of Jesus were made the recipients of the gifts and graces of the Holy Spirit. This baptism of the Holy Ghost was accompanied in the case of the apostles and many others, with "power from on high," tongues, prophecy, miracles, etc. until the close of the Mosaic economy, according to the declaration of Christ, "Lo, I am with you alway, even unto the end of the world;" since which time, we believe, unattended by miraculous signs, "the Spirit of truth" has ever been present with the gospel to baptize, bless, and sanctify, those who went to it for instruction and hope.

It is supposed by some, we think without good reason, that the baptism of "the Holy Ghost and FIRE," belonged not to the same individual, but that while the disciples of Jesus were baptized "with the Holy Ghost," unbelievers and enemies were to be baptized "with fire." This fanciful opinion may square, perhaps, with the popular notions of theology, and of course the *fire*, which John associated with the *Holy Ghost*, is at once transmuted by religious alchimists into the flames of an endless hell. In justification of such an opinion, however, it may be said that our translators have given it, unintentionally, we presume, some appearance of truth,

by the repetition of the word *with* in the expression, thereby destroying, in a measure, the intimate connexion which really exists between *Holy Ghost* and *fire*. It need not be thought singular that those who were baptized with the Holy Ghost, should also be baptized with fire. The Prophet Malachi, iii, 2, 3, speaking of Jesus, whom he calls "the messenger of the covenant," says: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's FIRE, and like fuller's soap: and he shall sit as a refiner and purifier of silver," and the apostle Paul intimates, (Tit. ii, 14,) that it was one of the objects of Christ's mission to "purify unto himself a peculiar people zealous of good works."

But an explanation of the remaining part of the passage under consideration, is, we presume, what our friend particularly desires. "Whose fan is in his hand and he will throughly purge his floor and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." The commentary of Dr. Clarke on this subject, will without doubt be satisfactory. He is well known to be no friend to Universalism and his opinion of course is unsuspected.

"*Whose fan is in his hand.*] The Romans are here termed God's *fan*, as in verse 10, they were called his *axe*, and in chapter xxii, 7, they are termed his *troops* and *armies*.

His floor.] Does not this mean the *land of Judea*, which has been so long, as it were, the *threshing-floor* of the Lord? God says, he will now by the winnowing fan (viz. the Romans) *thoroughly cleanse this floor—the wheat* those who believe in the Lord Jesus, *he will gather into his garner*, either take to heaven from the evil to come, or put in a place of safety as he did the Christians, by sending them to *Pella* in Coelesyria, previous to the destruction of *Jerusalem*. *But he will burn up the chaff*—the disobedient and rebellious Jews, who would not come unto Christ that they might have life.

Unquenchable fire.] That cannot be extinguished by man."

We have made this long quotation from Dr. Clarke that our readers might learn his opinion from his own language. And we have seen that he does not regard the passage as in any way to be applied to a future state.

A few remarks on the *unquenchable fire* here spoken of will not perhaps be inappropriate. The expression is found, we believe, but four times in the New Testament, viz. in this passage, Luke iii, 17, and Mark ix, 43, and 45. Dr. Clarke, as we have seen, supposes it here to be used in reference to the destruction of Jerusalem, and yet, with an unaccountable inconsistency, believes both passages in Mark (for Luke is parallel with Matthew) to speak out plainly of the awful torments of an endless hell! Mark reads thus: "And if thy hand offend thee cut it off: It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that shall never be quenched; where their worm dieth not and the fire is not quenched." The expression, *the fire that shall never be quenched*, should have been rendered *the fire that is unquenchable*, or simply as in our text, *unquenchable fire*. We see at a glance that *the unquenchable fire* is the same with *hell*; as the former phraseology is evidently introduced for the mere purpose of explaining, or heightening the effect of, the word *hell*, by presenting some of its frightful concomitants. The unquenchable fire! The undying worm!! How much declamation has been expended on these fruitful themes. One has been converted into an eternally REPROVING CONSCIENCE, which like the vulture of Tityus forever feeds upon the very soul without consuming it, and the other, an *immortal flame* that shall rage around the imperishable spirit with an ever-increasing fury as long as the throne of God shall stand.

But what shall we understand by these expressions? The explanation is simple and easily given without visiting the future state and the infernal world. Hell (Greek Gehenna) was a valley near Jerusalem towards the east, commonly called "the valley of the son of Hinnon." See Jeremiah xix, 2. It was the scene of the idolatrous and revolting rites of Moloch, to whom the misguided Jews sacrificed their children. From some circumstance, either the *drum* there used for drowning the cry of expiring human victims to their insatiable god, or from the *fire-stove* in which they were burned, probably the image of the cruel deity itself, the place was called *Tophet*. The valley thus rendered odious to every pious Jew, had in the time of our Savior long been the common receptacle of offals and filth. It was here also some of the most atrocious criminals were punished by being burned alive, or having their bodies, after execution, here exposed *unburied*. It should be remembered that to be deprived of sepulture was among the severest punishments which the Jews could suffer—and to be thus exposed in *Gehenna* where FIRE was kept constantly burning, to consume the filth, and where WORMS were forever generating and feasting, was next to intolerable. Here then, is *the fire that is unquenchable*. This is *Gehenna* "where the *worm* dieth not and the *fire* is not quenched." We may be told indeed, that the fire in Gehenna was *not* unquenchable and that worms there *died*. To this we reply: The fact of their *common*, if not actually *constant*, existence there is quite sufficient to justify the language. The fire kept constantly burning in the temple of Vesta was called *eternal fire*, and yet there were several instances of its being *extinguished*.

That the above exposition is just, will, we think, appear evident by a careful reference to the Old Testament. The author of Ecclesiasticus, says, vii, 19, "Humble thy spirit very low, since the flesh of the impious shall be food for [or punished by,] *fire* and *worms*;" upon which Calmet observes that, "some explain this in relation to the dead bodies of criminals, which were thrown into the common receptacle of filth, and consumed by worms or fire; for we are informed that fire was always kept burning in the valley of *Hinnom* near Jerusalem, where they burned the carcasses to prevent their putrifaction from infecting the city." In Isaiah lxvi, 24, we read, "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for THEIR WORM SHALL NOT DIE, NEITHER SHALL THEIR FIRE BE QUENCHED, and they shall be an abhoring unto all flesh." It seems to us that no candid mind can doubt that the language of John in our text, and especially that of our Savior found in Mark, was uttered in direct reference to this prophecy of Isaiah: and it is absolutely impossible to believe that Isaiah here spoke of punishment in a future and eternal hell. By turning to Jeremiah vii, 32, 33, it will be seen, that a time was foretold by this prophet, when they should "bury in Tophet till there be no place, and the carcases of this people, [Jews,] shall be meat for the fowls of the heaven, and for the beasts of the earth, and none shall fray them away." The same is repeated in chap. xix, with many accompanying circumstances, to which we invite the attention of our readers, confident that they must be satisfied, that all these passages are to be applied to, and were *literally fulfilled* in, the destruction of Jerusalem. S.

MODERN REVIVALS.

"By their fruits ye shall know them."

A late number of the Magazine and Advocate says a Mrs. ANNA COURSER, mother of eleven children, aged 46 years, of Smithville, Chenango county, N. Y., committed suicide on the night of the 31st of Oct. last, by hanging herself by the side of her bed. A few months before her death, she attended a four days' meeting, and became much excited, and ever after, she seemed to be in deep trouble, and manifested great anxiety respecting her future condition. She imagined she had committed the unpardonable sin, and was beyond the reach of mercy and that there was no way she could escape the endless torments of hell. These gloomy thoughts preyed upon her mind, till hope withdrew its consolation and support; and then, gloomy melancholy and black despair reigned over her mind with all their horror!

Her husband had suspected she intended to commit the fatal deed, and was therefore careful to hide his razors whenever he went from home. When she put an end to her life, he was absent; the family had retired as usual. A girl, aged 11, lay with her mother, and a little after midnight called to the two older children, who lay in the chamber, saying, "mother is gone."—They did not get up till after she called a second time, saying, "mother has been gone two hours." Then a boy, aged 14, got up in the dark, and walked against his mother; shortly after, a girl aged 16, (the oldest child in the house,) walked against her mother in the dark. They lit a candle, saw her hanging, but did not suppose she was dead; the boy held his mother, and the oldest girl cut the yarn, by which she was suspended; and they both laid her on the bed. When they ascertained she was dead, they were much terrified and the boy immediately ran to the neighbors with his sad and frightful tidings.

A young man also lately drowned himself in despair from religious excitement, in King and Queen's Co. Va.

A letter from Southbridge, Mass. says, "The wife of a Mr. Colburn, a mechanic of Milbury, Mass. committed suicide in this place. She, as we understand, was frightened into a belief that she had committed the *unpardonable* sin; and she would set for hours and wring her hands, and cry in the greatest agony. She was brought to Southbridge last Sabbath to be with her sister, that she might be under her constant care. She was in the habit of going to bed in the forenoon. As usual on Tuesday she went to bed as her sister supposed. In a few minutes her sister went and called her, but had no answer. She went up stairs and thought she was in bed, as her shoes were at the side of the bed. In about a half an hour, she went up again, and found her mistake. She then went into the garret and found her hung with a handkerchief, a corpse. She was 28 years old.

I heard a female in Holland, the next town, had committed suicide, and three more were deranged by the effects of religious frenzy; there is one in this town, that is under the same excitement, she thinks she has committed the same sin."

A late N. H. Patriot, contains a letter to the editors, from Brookline, N. H. signed by 8 individuals, in which they state, that "On the 2nd day of January instant, Mr. Ebenezer Lund put a period to his existence by hanging himself. He had attended a *three days' meeting* at Hollis, and was much affected; after which he attended a *three days' meeting* in this town, and the concomitant meetings, and at one time he thought he had obtained a hope, but he soon became melancholy, and fearing that he should be cast off, and his fears still increasing, with his aberrations of mind, he hung himself in despair.

There has been a young lady crazy ever since the three days' meeting in this town, owing to her attendance on said meeting."

ANOTHER LABORER.

The last Christian Intelligencer states that a young gentleman of Jay, Me. by the name of

Wm. S. Clark, has recently commenced preaching the good tidings of great joy which shall be unto all people. He is said to be a young man of excellent character, well versed in the Scriptures, and of promising public gifts. He intends devoting himself entirely to the ministry, and is now laboring in Jay and its vicinity.

Br. M. H. Smith, of Guilford, Vt. has accepted an invitation from the Universalist Society in Hartford, Conn. to become their Pastor, and will enter upon his duties immediately.

CHRISTIAN PREACHER.

Br. Drew will please forward us one copy of the 2d volume, as it is published, for a subscriber. We have received the money, and if more should not be obtained soon, we will remit it as he may direct. We wish our friends would enable us to order more. The work is low—is valuable, and worthy of patronage.

FOR THE CHRISTIAN MESSENGER.

MESSRS. EDITORS—In your paper of last week, you published the "restriction" contained in the late S. Girard's Will, and some remarks thereon purporting to be from "The New-York Evangelist," signed "A Citizen." In this article we not only find the ravings of bitter disappointment, but obloquy and vituperation are there. The memory of the noble philanthropist is execrated at the very shrine of "evangelical religion." Messrs. Editors, suppose you had published nearly two columns of such opprobrium, as one of you is a clergyman, and therefore embraced in the "restriction," how many such "Citizens" would have reiterated the anathema, "Your folly is as prominent as your wickedness?" yet your "common rights" entitle you to as much ground for complaint as "A Citizen." He thus writes: "So far as I have any knowledge, there is more true liberality of religious feeling among enlightened clergymen, than among any class of men"—I have heard a very "enlightened" and learned minister declare from his desk, to a numerous audience, that "Unitarians, Universalists, and Catholics, are on the road to hell," and that clergyman is not 100 miles from this city. Who does not know that our *most* "enlightened clergymen" will expel from their churches any members who are found dissenting from the "established faith," whatever may be their moral character? and every sect of christians who do not subscribe to their creed is branded with the appellation of "supporters of damnable heresy." This is the liberality of which "A Citizen" can justly boast. "So then all the youth of his (Girard's) college are necessarily to be without God and without hope in the world, until they are some 16 or 18 years of age?"—This "without God and hope" are cant phrases of our "enlightened clergymen," and they lead us to suspect that "A Citizen" is among them. How it is, that teaching youth the various useful sciences, and "the purest principles of morality, so that they may from inclination and habit evince benevolence towards their fellow creatures, and a love of truth, sobriety and industry," is rendering them "without God and hope," and is "an insult to a community professing to be christians," is beyond my limited comprehension to discover. And in what way an Institution for the education of orphan children, (who might otherwise grow up in ignorance and vice) is "to dishonor God and the Savior," I confess I cannot perceive. Does "A Citizen" really believe that the different Societies in our city for the promotion of learning are "keeping children from the light of salvation," because these Societies are not under the immediate control of the clergy? And where is the "infamy" or "dishonor to God and the Savior" attendant on the existing literary institutions in the management of which the clergy are not concerned? Thank Heaven there is none. If to be "without God," is to be destitute of "benevolence, truth and sobriety," then the pupils of Girard's College are to be taught to walk *with* God, untrammelled by the creeds and dogmas of an aspiring priesthood. I have not time to expose all "the folly and malignity" of "A Citizen." Suffice it to say, that he finally lets out the secret, "that a lasting infamy is cast upon the gospel and the Savior"—"that infamy is to follow" this generous donor—"the time is coming," &c. because "despite is done" to the "enlightened," holy priesthood, by a man's disposing of his wealth to benefit posterity to the exclusion of "clashing doctrines and sectarian controversy." I hope our scribe will be more dispassionate and less contumelious, when he again describes the "character and sentiments of which he knows nothing." EPHEBUS.

TO OUR PATRONS IN THE CITY.

The last No. of the Messenger closed its first quarter. Although it is a short period, we believe our patrons can form some estimate of the measure of confidence that may be placed in it, both as regards the management of its columns, and its regular publication and delivery. Of its merits the publisher can say nothing; but thus far he would speak, and earnestly too. If, judging from the past, our friends and patrons deem the paper worthy of their countenance and support—if they regard it adapted to its important location, and creditable at all to the cause in which it is engaged, he would specially and most seriously urge them to renewed exertions in extending its circulation within the city. The paper was commenced, as is probably well known to most of them, under great embarrassments. Many circumstances, to which it is needless now to refer, together with the great irregularity, and the suspensions of previous publications here, had well nigh destroyed all confidence, both in the city and country, in any undertaking of the kind. It was thought, however, by the publisher and others, that a work *might* be sustained here, if properly managed in its business part, as well as its columns, and the experience of the publisher, thus far, confirms these impressions. He feels truly thankful to the friends in the city, for the exertions already made by them, in his behalf. Notwithstanding the many obstacles, these exertions have resulted in giving him a list of several hundred subscribers in the city; and it only seems necessary now for present patrons to acquaint themselves fully with the circumstances of its establishment, and use their influence in extending a knowledge of, and confidence in it, within their own immediate circle of acquaintance. A little exertion in this way, would very soon double or treble the list in the city, and afford a certainty of its continuance beyond the first volume. In its commencement it has been the purpose of the publisher, if within the range of possibles, to rear up a permanent Book and Paper Establishment. That the location is important, and that the interests of our order demand such an establishment, will not for a moment be questioned; and that it can be effected, with the hearty co-operation of our friends in the city, the publisher has not a shadow of doubt. From the destruction of confidence before alluded to, present dependence must be mainly on the city, where its circumstances can be better known; and as the Publisher is mostly a stranger here, he must rely in a good degree upon the friends of the paper, in introducing it and establishing confidence. To these friends, therefore, he earnestly appeals, and would *entreat every subscriber, feeling an interest in the cause the paper espouses, to use his utmost exertion in getting one or more subscribers in addition.* Considering the importance of maintaining a work of the kind in this city, the publisher trusts the appeal will not be in vain.

To the friends in different sections of the country, who, in despite of every discouragement, have kindly exerted themselves in doing away prejudice, and introducing the paper, the publisher tenders his sincere thanks. He earnestly solicits a continuance of these exertions, not only on the part of agents, but individual subscribers, and it will be his utmost endeavor not to abuse the confidence so readily placed in the paper. P. PRICE.

AGENTS.

The following gentlemen will act as Agents for the MESSENGER, to whom applications may be made. Frederick A. Smith, Stamford, Ct. G. Lounsbury, Long Ridge, Ct.; N. S. Bailey, Norwalk, Ct.; Alva Gray, and J. D. Taylor, Saugatuck, Ct.; A. A. M'Neil, Bridgeport, Ct; F. P. Ambler, Trumbull, Ct.; Herman Fairchild, Newtown, Ct.; A. Price, Bethel Ct., Hezekiah Scott, Ridgefild, Ct.; Thomas Purdy, Rye N. Y.; J. M'Coy, Peekskill, N. Y.; S. L. Hayes, Cairo, N. Y.; Rev. T. J. Whitcomb, Hudson N. Y.; M. W. Riggs, Avon, N. Y. Z. B. Oakley, P. M. Huntington, L. I.; Post Master, Buckram, L. I.; Rev. Wm. Hutchinson, Hempstead, L. I.; A. G. Case, Southold, L. I. Aaron Baldwin, Newark, N. J.; Samuel C. Johnes, Hightstown, N. J.; Joseph M. Brown, Augusta, N. J.; Post Master, New-Brunswick, N. J.; Rev'ds A. C. Thomas and Zelotes Fuller, Philadelphia; John K. Wright, Easton, Pa.; Wm. George, Pottstown, Pa. Post Master, Reading, Pa; Post Master, Green Hill, Ga.; Maj. G. Wood, Montgomery, Ala.

LETTERS AND REMITTANCES,

Received at this office, ending February 1st.

D. W. Stratford, Ct.; P. M. Sawpitts, N. Y. Rev. R. S. Middletown, Ct.; Rev. H. B. 2d, Roxbury, Mass.; S. W. W. Providence, R. I. the bundle was sent by sloop Providence, to leave here on Sunday last; N. H. Rome, Pa. $1, by P. M. Sheshequin; P. Master, Seneca, Flint Creek, N. Y.; C. P. P. Durham, N. Y.; P. M. Green Hill, Ga. $5; Rev. T. F. Reading, Pa.; Rev. T. W. Boston, Mass.; P. Master, Norwich, Conn.; G. W. Montgomery, Ala. $12, for J. V. Esq.; Maj. T. M. C.; Dr. T. B.; Dr. A. H.; Dr. R. J. W. and J. S.; P. Master, Lexington, Ky.; J. K. W. Easton, Pa.

DIED,

In this city on the 31st ult. William Cardell, only son of A. L. Balch, Esq. aged 5 years.

NOTICE.

The Ladies' Dorcas Society will meet at Mrs. Ingersoll's, No. 11 Suffolk-street, on Wednesday next, at 2 o'clock, P. M.

RELIGIOUS NOTICES.

Br. S. J. Hillyer will preach at Newark, N. J. Sunday afternoon, 12th inst. and at Camptown in the evening.

FOR THE CHRISTIAN MESSENGER.

WHERE ARE THY HOPES!

Where are thy hopes? fair lovely girl,
With mild soul-beaming eye;
Hast thou a hope? ah, gentle maid,
Why heave that timid sigh!

Has thy young bosom learned to know
Love's soft tumultuous thrill;
And does thy fettered spirit strive
Against the tyrant's will?

"My hopes are on my wanderer placed;
His plighted vows are mine."
Why then that sigh? "'tis lest he fall
Beneath a torrid clime."

What are thy hopes? high minded youth,
Whose glance hath lightning's power:
To what do thy proud wishes tend,
Thy lofty spirit tower?

"I pant for fame, a warrior's fame,
My glory is my sword;
My buckler, and my country's claims,
The mistress I've adored."

Thou matron with the cheerful glow.
Of health, and staid content,
Hast thou a hope? where is that hope?
Where are thy wishes bent?

"My hopes around my offspring rise,
Sweet objects of my care!
That kindness, peace, and virtue may
Their future honors share."

And thou lone pilgrim, what's thy hope?
Has hope forsook thy breast?
"Ah no, it but the brighter glows
As I approach that rest—

Where cease unhallowed hopes to rise,
And all is heavenly fair:
Thither my bounding wishes tend"—
The *Christian's hope* was there.

S. A. M.

FROM THE UNIVERSALIST EXPOSITOR.

GOD'S TEMPLE.

"The heaven is my throne, and the earth my footstool; where is the house that ye build unto me? and where is the place of my rest?" Isaiah lxvi. 1.

Tell me no more that God is there
Where pride and passion kneel;
Where bigot wrath pours out in prayer
Its fierce, untiring zeal;
The gaudy trappings of an hour,
The cowl, the stole, the gown
Have not, nor can e'er have, the power
To call God's spirit down.

His temple is the Universe;—
Its pillars are the mountains;
And ceaseless streams of music burst
From earth, its woods, and fountains;—
Its dome, the heavens, where starry words,
Proclaim his love and power,
And light and life, like spirit birds*
On earth's weak children shower.

His is the house not made with hands,
Eternal in the skies;
His is the glorious crown that stands,
Bright with etherial dyes;
There shall his saints be ever blest,
In mansions pure and fair,
There shall his peace-robed children rest,
And crowns of glory wear.

S. F. S.

*'And he saw the *spirit of God* descending like a *dove*.' St. Matthew iii, 16.

THE DYING SLAVE.

"I was in the right mood for it, and so I gave
Full scope to my imagination."

He lay on a straw couch, with his face half turned towards the sinking sun. The skin was drawn tightly over his forehead, as though it was parched and shrunken by extreme age; but the restless and uneasy wanderings of his eyes told that he still claimed some companionship with earthly feelings.

He was a slave, and for more than a hundred years he had gone forth to the daily toil of a bondman. It was said that in the "father land" from which he had been torn by unprincipled violence, he had been a PRINCE among his people. In the first days of his slavery he had been fierce and ungovernable, nor could his haughty spirit ever be tamed into subjection until he had been subdued by gratitude. The father of his present master had in his childhood, by interfering to save him from punishment, received on his body the blows intended for the slave; and from that moment he became to his youthful master a devoted servant. The child had grown up to manhood, flourished throughout his term of years, and faded away into the grave, but still the aged African lingered upon the earth; and it was for the son of that man that he now waited, and to use his own expression, "held back his breaths" until he should behold him.

At length the light of the low cabin door was darkened, and the master stooped his tall form to enter the dwelling of his slave. I have come, said he, as he approached, what would you with me?

The negro raised himself up with sudden energy, and stretched out his withered hand. Have I not borne you in my arms in your helpless infancy, said he, and should I not once more behold you before I die? Heed me master, ere yon sun shall set, the last breath will have passed my lips: its beams are fast growing more faint and yellower—tell me before I die if I have not served you faithfully?

You have!

I have been honest and true—I have never spoken to you a falsehood—I have never deserved the lash?

To my knowledge never! said his master.

Then there is but one more boon that I would crave of you: I am going home to re-visit the scenes of my youth—to mingle with the spirits of my friends! My fathers were proud chieftains among their native wilds, they sought out the Lion in the midst of his secret recess—they subdued the strength of the savage tiger—they were conquerors in battle—they never bowed to man—they would spurn a bondman from their halls?—Oh tell me while I may yet hear the sound, that I am once more free?

Your wish is granted, said his master? you are a freeman.

A freeman! replied the negro, slowly sinking back upon his couch, and clasping his hands above his head with all his remaining energy—write it for me, master.

The gentleman tore a leaf from his pocket book and penciling a hasty certificate of his freedom, handed it to the slave. The old man lifted up his head once more as he received it, and the rays of the sun-light streamed across his countenance, as, with a strange smile he gazed upon the paper; then falling suddenly back, he once more repeated the name of freedom, and expired.—*Genius of Universal Emancipation.*

AN EXTRACT.

How beautiful is nature! While contemplating it, the mind becomes regenerate, and startles at the sublimity of its own conception. It bursts as the young eagle from the egg, and though at first it winks at the resistless stream of light, nature impels it to soar above on steady wing, and in time it turns not, even though the forked lightning shivers in its path. More is to be learnt from the silent musing on the wonders of creation, than from all the wise saws that gownsmen deal from the pulpit. Even the little flower that springs at your feet, smiles for a time, and then dies in the midst of its fragrance, has its moral; the joyous stream that gushes from the fountain side, and leaps from rock to rock down the precipice, proclaims in its wild liberty a guiding hand; the feathered songsters, in their various notes, speak of it, and varied plumage bears silent testimony to the same effect. The great truth is heard in the hollow moan of the forest, and the falling rain sets the parched foliage of the silent trees babbling in praise of the hand that refreshed them. Then have not we, the choicest of his works and for whose use all things were made, reason to love and adore him? But man, conscious of his own unworthiness, has clothed his God in terrors. The rude barbarian, and the most enlightened, alike study rather to avert his wrath than to gain his love: and religion is with them rather an impulse of fear than the overflowing of gratitude for his mercies. The gods of different nations have partaken of the nature of the people who worshipped. Those who compose the mythology of the ancients are sullied with all human impurities, and are the slaves of the worst of human passions; easily excited to wrath, and readily to be appeased. The fabulous Jove committed crimes in heaven that the earth would revolt from, yet he was pictured as benign and beautiful, and was adored. The sacrifices offered to conciliate him were such as would consign the christian to the worst of perdition, yet they gained the heathen heaven, if so it may be called, governed by one picture less merciful than man. They copied their paradise from their earthly pursuits, and peopled it with such beings as would minister to their earthly desires, revivified to another region. Their dream of futurity was an eternity of human pleasures, varied to suit the taste of the dreamer, and thus we find the Goth revelling at the festive board in the hall of Odin, and the idle Mahometan luxuriating in his harem with houris, whose charms will never fade. The one could imagine nothing surpassing an everlasting drinking bout, with the scull of his foe before him to hold his beverage, and the other could conceive no heaven where the grossest of his earthly appetites might not enter. But with us it is different, for those who have a mind to enjoy a scene like this we contemplate, may picture a heaven far beyond the heathen's conception."

Let not the passions blight the intellect in the Spring of its advancement, nor indolence nor vice canker the promise of the heart in the blossom. Then shall the summer of life be adorned with moral beauty.

UNIVERSALIST BOOKS
FOR SALE AT THIS OFFICE.

Life of John Murray.
Winchester's Dialogues.
Petitpierre on Divine Goodness.
Ancient History of Universalism.
Modern do. do.
Ballou on Atonement.
Do. Notes on the Parables.
Universalist Expositor, Vol. 1, (bound.)
Streeter's New Hymn Book, 3d and 4th Editions.
Catechisms, by Brs. Smith, Balch, Reese, and a Clergyman in Massachusetts.
Ballou's Catechism.
Parable of the Sheep and Goats, by T. Whittemore
" Rich Man and Lazarus, by do.
100 arguments for Universalism, by do.
Pickering's Lectures, in defence of Revelation.
120 Reasons for Universalism, by Paul Dean.
Dissertation on Revivals, by M. Rayner.
Sunday School Hymn Books.
Non-Personality of the Devil, a Sermon, by Henry Fitz.
Spring's Sermon on Election, with a reply by Henry Fitz.

Messenger Office, Oct. 29.

☞ All letters and communications relating to this paper, must be addressed "P. Price, No. 22 Division-street, New-York."

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